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A DISPUTATION:

Whether *Elijah*, in *Malachi* 4. be any other Prophet than what hath already been in the World?

By *THOMAS MOOR*, Author of the *Clavis Aurea.*

Bleſſed are you when Men ſhall hate you, and when they ſhall ſeparate you from their Company, and ſhall reproach you, and caſt out your Name as Evil, for the Son of Man's Sake. Rejoice ye in that Day, and leap for Joy: For behold, your Reward is great in Heaven: for in the like manner did their Fathers unto the Prophets. Luke vi. 22, 23.

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THE PREFACE.

Reader,

IN *my* Clavis Aurea, *or* Golden Key, *I thought I had done the World no ſmall piece of Service, by uniting the Scriptures in Senſe one with another, according to the proper Signification of Words (not turning* SHALL *into the Word* WILL, *and the like; the firſt denying* Free-Will, *which the laſt owns: If I ſay Chriſt was kill'd, according as God's Hand and Counſel determined before to be done, as in* Acts 4.28. *then it's anſwered, that it was foreſeen, which is true; for what God in his Counſel determined before to be done, muſt of neceſſity be foreſeen: But they would fain have here the Words,* thy Hand and thy Counſel determined before to be done, *to ſignify only foreſeeing, and that God had no Hand in it; which is againſt the expreſs Words of Scripture. And if I ſay in the Words of Chriſt to* Pilate, You have no Power over me, except it be given you from Heaven A-

bove, *John* 19. 11. *this may as well be ſai*
to ſignify Foreſeeing; *and ſo* Pilate *had n*
Power given him from Above to Crucify him
So that the Words WILL *and* FORE
SEEING *bear all the Sway in their Ex*
poſitions; *there being then no greater diffe*
rence between ſuch Words than between th
Words White *and* Black: *So that by chan*
ging the Words of a Text, the Senſe of th
Text is changed.) But where I pleaſed on
I offended many, and of thoſe many I obſe
ved not one of them could underſtand m
Method, (though ſo clearly laid down) o
proving the Salvation of unbelieving Iſrael
which, if underſtood, would compel all terribl
Parabolical Places of Scripture to unite to it
But now a little to open their Underſtanding
I ſend this ſmall Treatiſe into the World
as one Reaſon why I writ that of the Clavi
Aurea, *or* Golden Key.

T. M

A QUESTION:

WHether Elijah, *or* Elias, *in the laſt Chapter of* Malachi, *be any other Prophet than what hath already been in the World?*

The Author's Opinion to his own Queſtion.

IN the Old Teſtament the Word *Elijah* is the ſame as the Word *Elias* in the New Teſtament, as appeareth in *Luke* 4. 25. compar'd with 1 *Kings* 17. where our Saviour calls that *Elijah* that was ſent to the Widow of *Serephath*, *Elias*.

Mal. 4. 5, 6. *Behold, I will ſend you* Elijah *the Prophet, before the coming of the great and dreadful Day of the Lord And he ſhall turn the Heart of the Fathers to the Children, and the Heart of the Children to the Fathers, leſt I come and ſmite the Earth with a Curſe.* Hence this mutual Love which *Elijah* ſhall cauſe between God and Man, and Man and Man, is to continue to the end of the World; which Preparation therefore is ſtill to be brought to paſs: For in 2 *Tim.* 3. it's thus writ, *In the laſt Days* (the Text doth not ſay in the laſt Days of all) *perillous Times ſhall come, and Men ſhall be covetous, diſobedient to Parents, lovers of Pleaſures more than lovers of God.* This is but a ſad Preparation againſt the ſecond Coming of Chriſt to turn him from bringing a Curſe on the Earth, but it promotes *Elijah*'s Office or Buſineſs; otherwiſe what occaſion would there be of his turning Mens Hearts, if they were already turn'd?

An ANSWER *drawn from the* Athenian Society, *in their* Mercury *of* Numb. 10. Vol. 2. *Verbatim.*

" THE Gentleman who propoſes the Que-
" ſtion, holds it in the Affirmative; his
" Judgment is, that *Elias* here propheſied of it
" yet to come; the Reaſons he brings to favour
" his Opinion is taken from the Text in the
" 4th of *Malachi* 5, 6. *I ſend* Elijah *the Prophet*
" *before the coming of the great and terrible Day of*
" *the* LORD. *And he ſhall turn the Hearts of the*
" *Fathers to the Children*, &c. *leſt I come and*
" *ſmite the Earth with a Curſe.* Hence he argues,
" If this mutual Love *Elijah* is to work is to
" continue to the end of the World, then he is
" not yet come; and accordingly interprets
" the great and terrible day of the Lord here
" ſpoken of, by the day of Judgment and final
" Conſumation of all Things. And indeed it
" was the Opinion alſo of *Tertullian*, and per-
" haps of moſt of the antient Chriſtians, as well
" as 'tis of the Jews and Papiſts at preſent, and
" ſome of che Learned Proteſtants alſo, that
" *Elias* ſhall come before the general day of
" Judgment.

" On the whole we remark, that ſuppoſing
" it true, that *Elias* were then to come, as
" Mr. *Mede* and others are of Opinion, it doth
" not here follow that he is not come already,
" for he may come twice; in which Suppoſition
" we can diſcover no manner of Incougruity.

That

" That he is come already once, and that
" *John* the Baptiſt was he, and the ſame prophe-
" ſied of in *Malachi*, we are more than once aſſu-
" red by the Infallible Oracles of Truth it ſelf.

" He was the Meſſenger that was to prepare
" the way of the Lord, *Mat.* 3. 3. He was to
" go before the Lord in the Spirit and Power of
" *Elias* (with his zeal and fervour of Life) to
" turn the Heart of the Fathers to the Children,
" and to make ready a People prepared, *Luke* 17.

" Our Saviour ſpoke in ſuch a manner that
" the Diſciples underſtood he meant *John*, and
" well they might, for he tells them ſo poſitive-
" ly, *Mat.* 11, 12. *From the days of* John *the*
" *Baptiſt*, &c. *This is* Elias *which was for to come.*
" Again, 17. 12. *Elias is come already.*

" For that Argument brought to prove that
" he is not yet come, becauſe the Love he was
" to produce was to continue to the end of the
" World, a little before which, it's thence con-
" cluded, he was to appear in it, is grounded
" on a falſe Suppoſition : Namely, that by the
" great and dreadful day of the Lord, muſt be
" meant the general day of Judgment; whereas
" that Phraſe is not ſeldom taken for the parti-
" cular Judgment of *Jeruſalem*, a Type indeed
" of the great day; thus *Acts* 2. and in ſeveral
" places (tho perhaps not ſo many as ſome great
" Men have thought.)

" For the *Earth*, here mentioned, all who are
" any ways vers'd in the Old Teſtament, knows
" it ſignifies no more than Land, that particular
" Land of *Judea*, whenever 'tis found without
" any thing elſe affix'd thereto.

" Now the Inhabitants of this Land, the " Baptiſt did in great Numbers reſtore, by " preaching to 'em Repentance, and thereby " prepare the way of the Lord; and had ſav'd " the Country from utter Deſtruction, and that " Curſe which afterwards fell on them, for re- " fuſing and crucifying the *Meſſiah*, whom he " preach'd unto 'em, had they generally be- " liev'd his Doctrine.

An ANSWER *to this* ANSWER *of the* Athenian Society.

CAN we think that the Scriptures ſhould ſay, that *Elias* ſhall come, and ſhall prepare Mens Hearts to meet Chriſt, leſt he ſhould come and ſmite the Earth with a Curſe at the great and dreadful Day; yet lay a neceſſity on that terrible and dreadful Day for a Curſe to be inflicted on the Earth? For you write to this effect in the latter end of your Anſwer, That the Inhabitants of the Land of *Judea* had ſav'd their Countrey from that Curſe that fell on them, if they had not Crucified the *Meſſiah*. But I anſwer, if the *Meſſiah* had not been Crucified, How had the Scriptures been fulfilled? Where had the Redemption of Man been? Therefore we muſt conclude from your own Argument, that if their lay a neceſſity of the Crucifixion of Chriſt, there lay a neceſſity for a Curſe to come on the Land of *Judea*, and City of *Jeruſalem*: And is this

this a turning a Curſe from the Earth, for the fulfilling of the 4th of *Malachi?* But as to the preparation *John* made, he caus'd Repentance by preaching Terror and Fire, *Luke* 3.9,17. which alſo in ſome meaſure, by Repentance, prepar'd the Hearts of the Children to their Fathers, but not ſo effectually as to have a Curſe turn'd from the Earth at the great Day, becauſe his preparation was without Faith in Chriſt: For he never told the Jews that Chriſt was the Saviour of the World and that he was to be Crucified, and that it was neceſſary to believe in him, all which things were to be kept ſecret, that they might crucify him; for had they known it they would not have crucified the Lord of Glory.

But withal *John* baptized the Jews in Chriſt's Death, thereby to ſet aſide Circumciſion as a preparative to receive Chriſt after his Crucifixion, and to what end were they baptiz'd but in Chriſt's Death, tho unknown to them, this was no preparation ſuteable to the Text of *Mal.* 4.5, 6. which is a preparation to meet Chriſt in Love, but this Preparation of *John*'s Baptiſm was to meet Chriſt in hatred crucifying him, agreeable to the Text of *Mal.* 3. and not of *Mal.* 4. as 'tis writ in *Mal.* 3. *Behold, I ſend my Meſſenger, before thy Face, to prepare thy way before thee*; and this Text by St. *Mark* is aſcrib'd to *John*, *Mark* 1. this Text alſo of *Mal.* 3. by Chriſt himſelf is aſcrib'd to *John*, *Luke* 7.

Since then Chriſt was inevitably to be crucified for the fulfilling of the Scriptures, and performance of God's Promiſe, who cannot lie, *Titus* 1. 2. 2 *Tim.* 1. 9. Chriſt was to be met in hatred

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in the Fleſh, or crucified, whereby a Curſe was brought upon your Earth or Land of *Judea*, and City of *Jeruſalem*, on your terrible Day. It's requiſite then for the fulfilling that Scripture of *Mal.* 4. that a preparation be made to meet Chriſt in love at his ſecond appearance in Glory, for the turning a Curſe from the Earth. Which Word, *Earth*, then in *Mal.* 4. is not *Judea*, nor City of *Jerualem*, on which a Curſe was inflicted on your terrible Day, for the inevitable Crucifixion of Chriſt.

Now I will go contrary to this, and concur with you; we'll ſuppoſe the Jews had believ'd in Chriſt, before his Crucifixion, through *John*'s preaching (for *John* preach'd not after Chriſt was crucified, as being beheaded before) and ſo the Jews had not crucified the *Meſſiah*, What Diverſion of a Curſe would this be? For without the Crucifixion of Chriſt Sin had not been pardoned, which had been a greater Curſe to the Jews than the Deſtruction of their Counrey.

The *Athenian Society* ſay from *Acts* 2. that the great and dreadful day ſignifies the Deſtruction of *Jeruſalem*; but in that *Chapter* there is no ſuch thing, nor any where beſides as I know of: For the great and notable day in that *Chapter*, *ver.* 20. cannot be prov'd to ſignify the Deſtruction of *Jeruſalem*, there not being a word concerning it.

Neither is the Deſtruction of *Jeruſalem* a Type of the laſt Day, for at the laſt Day a Curſe is turn'd from the Earth, but at the Deſtruction of *Jeruſalem* a Curſe was inflicted. The Laſt day is call'd the dreadful day, becauſe the Heaven ſhall melt with fervent Heat; yet Man may be ſav'd for all that.

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We having underſtood theſe things, let's take a view of this Text, of *Mal.* 4. 5, 6. *Behold, I will ſend you* Elijah *the Prophet, before the coming of the great and dreadful day of the Lord. And he ſhall turn the Hearts of the Fathers to the Children, and the Hearts of the Children to their Fathers, leſt I come and ſmite the Earth with a Curſe.*

Throughout the Prophets there is no mention made of an *Elias*, except in *Mal.* 4. whereby the Jews could enquire after no other *Elias:* Therefore it muſt be this *Elias*, in *Mal.* 4. the Jews muſt enquire after.

When they came to *John* the Baptiſt, *Joh.* 1. 21. they aſ'd him whither he was the *Elias*? and *John* ſaid *No: Art thou that Prophet?* as much as to ſay, if thou art not *Elias* by name, thy name being *John*, art not thou that *Elias* by the name of *John?* and he anſwered, *I am not.*

Now *John* being full of the Holy Ghoſt from a Child, muſt needs know what *Elias* the Jews ask'd him about; eſpecially ſince any Perſon of a very mean Capacity could not well miſs of him: He could tell *Herod It was not lawful for him to have his Brothers Wife*; *John* likewiſe could tell the Jews, *He was the Voice of one crying in the Wilderneſs*, &c. whereby it's evident he knew the Scriptures.

Neither could *Elias* in *Mal.* 4. be Chriſt, becauſe the Text ſaith, *Before the great and dreadful Day, I will ſend you* Elijah, *&c.* therefore this *Elijah*, in *Mal.* 4. is to come before Chriſt, to make a Preparation againſt Chriſt's Coming.

Our Saviour in his anſwer to his Diſciples, in *Mat.* 17. 11, 12. ſaid Elias *ſhall firſt come and reſtore*

ſtore all things: But I ſay Elias, *is* (in the preſent Tenſe) *come already*, meaning *John*: But when our Saviour ſaid, *Elias* (in the future Tenſe, this being ſpoken after *John* was kill'd) *ſhall firſt come and reſtore all things*, it's another *Elias*: Neither did *John* reſtore all things, neither did he preach any ſuch Reſtoration; and when ſuch a Reſtoration is preach'd, it ought to be well conſidered, and Men ought not to ſtop their Ears, and run upon him, as the Jews did on St. *Stephen*.

It is Chriſt (according to the Goſpel) that is perſonally to be met at the great and dreadful Day, but not at the Deſtruction of *Jeruſalem*; and in that *Elijah* ſhall cauſe a preparation againſt that great Day, that preparation being made, as the Text ſaith, for the turning a Curſe from the Earth, the turning a Curſe from the the Earth muſt follow as the effect of *Elijah*'s Preparation, as 'tis writ, *Behold, I will ſend you* Elijah *the Prophet*, &c. *and he ſhall prepare*, &c. *leſt I ſmite the Earth with a Curſe*.

Now, by the way of Caution, let a Doctrine ſeem never ſo ſtrange, underſtand it well before you diſprove it, nay be able to diſpute the Author before you condemn it; leſt like the Jews you blaſpheme the Oracles of Heaven, and ſay my Doctrine is Blaſphemy, when your own may be really ſo. The things of God knows no Man but the Spirit of God in him, they are Fooliſhneſs to a Natural Man, and ſo ridicul'd by him. It's ſaid *Elias ſhall firſt come and reſtore all things*; then I hope a Curſe is turn'd from the Earth, ſutable to the buſineſs of *Elias*, in *Mal.* 4. But if there be a caſting of Men into everlaſting Fire,

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How is a Curſe turn'd from the Earth, and all things reſtor'd ?

But the Heavens doth contain Chriſt, until the Reſtitution of all things, *Acts* 3. 20. And *He gave himſelf a ranſom for all, to be teſtified in due time.* 1 Tim. 2. 6. *Who will have all Men to be ſaved, and come to the knowledge of the Truth.* 1 Tim. 2. 4. Altho, as I have prov'd, they have not Faith in this Life; the proof of which I refer you to my *Clavis Aurea*, or *Golden Key*, which ſome that can give me no account of it diſparage; but the only way to know true Doctrine by, is when it is very ſurprizing, and ſo high that it cannot be received but by much difficulty, yet it cannot, by all the Art and Induſtry of Man, be overthrown.

John the Baptiſt did no Miracle, tho teſtified by our Saviour to be a Prophet: And I obſerve in the difference between a Natural Man and a Spiritual, the firſt receives no Divine Viſion, the laſt receives ſuch Viſions and ever have done. Amongſt Natural Men which receive neither Divine Viſion, and ſo by Conſequence no Revelation, none of them are ſo knowing in the Scriptures but another may be found as able; but a Spiritual Man who receives both Viſion and Revelation, as far exceeds all Men as the glorious Sun excells the darkeſt Night. As to Viſions, I ſhall thus far ſay for the diſcharge of my Conſcience, tho I make my ſelf ridiculous by it to ſome unthinking People.

After many Years Unſatisfaction, one Morning about Three of the Clock, then flew in the Sky a Globe of tranſparent Fire, about the bigneſs

neſs of the Moon at Full; and from it proceeded the form of a Sword, and at the Swords point exceeding great quantities or Flames of Fire: This could be no Deception ſince another Perſon was with me, and cryed out as one affrighted.

About ten days after this Viſion, I received ſatisfaction in Divinity.

I found the Doctrine I had (after this Viſion) received, comply'd with the buſineſs of *Elijah*, in *Mal.* 4. to thoſe that could receive it, for it prepar'd Men in love to meet Chriſt at his ſecond Appearance; and that did much ſtartle me: And then I ſearch'd the Scriptures whether they teſtified of any ſuch Perſon.

I could not dare to ſay I was this Perſon, and ſometimes I would ſeriouſly conſider it, and ſometimes I would blame my ſelf for ſuch Idle Thoughts: But however I thought it moſt ſafe to ſuſpend my Judgment, and I thus argued: That if, as a Sign, I could ſee a Dove vaniſh out of my Sight, I ſhould be the better ſatisfied, and accordingly (to my Amazement) a Dove did vaniſh out of my Sight, in the Day-time, in the Palliſadoes at *Jamaica:* This made me a little more uneaſy, and that I was this Man in *Mal.* 4. was too high for my Faith. Therefore, after my return to *London* from *Cambridge*, where I tryed the Learned, I again thus reaſoned with my ſelf, If I am this Man in *Mal.* 4. then ſome Viſion will appear to the whole World, as a forerunner of the Signs of the ſecond Perſonal Coming of Chriſt, as Wars and Earthquakes, *&c.* And accordingly, about Two Months after this my Expectation, appear'd that Univerſal and

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Prodigious Comet in the Year 168$\frac{8}{7}$. Yet ſtill I am very uneaſy, and cannot believe my laſt Expectation will come to paſs, as 'tis writ, *Jer.* 30. 6, 7. *Ask ye now, and ſee whether a man doth travel with Child? wherefore do I ſee every man with his hands on his Loins, as a woman in Travail, and all faces are turned into paleneſs? Alas, for that Day is great, ſo that none is like it.*

It's in vain then to ſtrive againſt the Stream; Man I muſt not fear: I now being come almoſt to the Period of my Expectations, the full intent of my writing theſe two Treatiſes, is to ſee this my laſt Expectation of Chriſt's ſecond coming, whether it will be fulfill'd according to my Expectation or not, that is, in my Days. And ſince it is a reſtraint upon me, I wiſh I might offend none, if it were the Will of God.

Many think the Jews ſhall be call'd before the Second Coming of Chriſt; for my part I expect no ſuch thing: For the Deliverer which is to come out of *Sion*, in *Rom.* 11. I take to be Chriſt from Heaven, which is by Faith to turn Iniquity from *Jacob*. And ſeveral other Scriptures I could name agrees with this. But a word in reſpect to Viſions, and then I ſhall finiſh this ſmall Treatiſe.

Ezek. 12. *All Viſions are to have moſt certain and ſpeedy Effects, and none in theſe latter Days to be vain Viſions.*

And I obſerve, that all Effects anſwer to the Shapes or Figures of their Viſions: As *Peter*'s Sheet from Heaven, with all ſorts of Beaſts clean and unclean, *Acts* 10. 12. was the calling of the *Gentiles*. The Cloven Tongues had the effect of the

the Apoſtles ſpeaking divers Languages. And the gloomy Pale Comet, with a Broom-like Bruſh to it, had the effect of the laſt Plague in *London*. And the Comet in 168$\frac{8}{T}$. was narrow at the bottom proceeding from a ſmall Star, to a prodigious length and breadth, and was hooked at the top like a Sickle, and univerſally appear'd.

FINIS.